1:Chabot E-5 (1940-1949) 1950 OG6 Makassar OG6

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Before the commencement of the Dikir on the occasion of the Maulud festival in Laikang. Dikir is men's work; a girl is jokingly chased away. Page 193.

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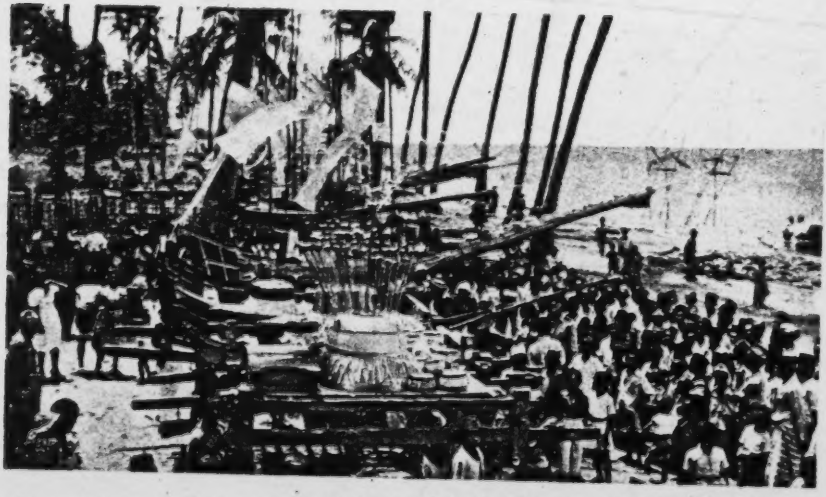

General view of the Maulud festival in Laikang. The scaffolds are sent in by kampongs. In their size and construction the competitive spirit between kampongs finds expression.

[end plate 4]

1:Chabot E-5 (1940-1949) 1950 OG6 Makassar OG6

(Voorlichting, East Indonesia.)

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The Imam of Borongloë (center) marries the bridegroom (right); to the left in the foreground is the father of the bride; to the right in the background the back of the bride can be seen. Pages 259-260.

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Bride and bridegroom amidst the women and children waiting for their first joint "meal." Page 263.

(Voorlichting, East Indonesia.)

[end plate 5]

[94 cont.]
631 of these territorial institutions is quite different from that of those found in other parts of the archipelago. From olden times on southern Celebes there has been [95] a kind of
643 feudal nobility, the Karaëng among the Makassarese and the Aroeng of the Buginese, with the members of their families, the Anakaraëng (Makassarese) and the Anakaroeng (Buginese). The criterion by which a Karaëng or an Aroeng is recognized as chief or ruler by the population is the possession of the so-called
[293 778] "regalia," which in southern Celebes are called ornaments (in Buginese, aradjang; in Makassarese, kalompowang).
[Illustration appears here.]
Among these objects there are a few of value, but also a number that are quite worthless, little bones, little pieces of wood, small stones, etc., and an article that is considered the most important, the gaoekang. It is a stone or a little stick that was found by the original owner, long, long ago in a particular
●[142 291]

Buginese from Southern Celebes
Photo. Kol. Instituut Amsterdam. Coll. Veen.

[293 778] concealed place, or which he received under mysterious conditions. The worship of these regalia has something of the nature
793 of fetishism; among the prominent Karaëng there are even

2: Wilken--290 E-5 (ca. 1880) 1893 OB1 Indonesia OB1
Javanese OE5
Makassar OG6
Redjang-Lampung OD12
New Guinea OJ1

I 304 854 J 844 RL 844 MK 304 [245 cont.] head of the newborn, however, is more common in the archipelago, although not to such an extent that it can be compared with skull deformation among the Dajak, etc. Dr. Swaving, for example, says of the Javanese that the native midwives try to shape the head after birth, but he adds that he very much doubts that the shape of the head can be altered artificially by gentle manipulations with the hands. Marsden observed the same thing among the Redjang. There is still another people, however, among whom artificial skull deformation seems to exist, and they are the Buginese. Mr. Riedel mentions that they observe this custom, but he gives no further details (1).

Riedel, Zeitschrift f. Ethnol.
Vol. VII, Part V.

NG I MK 304 142 One should therefore accept this data with caution. There is a circumstance, however, which confirms his information. The Buginese skulls in European museums give the impression that they have been artificially compressed with great force from the front and back. Furthermore, it is to be noted that skulls found among other peoples of the archipelago are highly asymmetrical. Of course, from these few skulls one should not immediately draw the conclusion that artificial skull-deformation was practiced among these peoples so long as it has not been confirmed by eye-witnesses. Dr. Meyer says that the asymmetry of the [246] Papuan skulls that he brought back and those on the islands of Geelvink Bay is very striking, but he would not venture to conclude from this that it had been caused by artificial deformation (1).

1. Meyer, op. cit., p. 23.

133 Bone trip (first): Started August 27, 1949 (left Makale
491 early August 26th and drove to Rantepao and thence to Paloppo).
The road took me across great mountains. I could see end-
361 less curves below, and enormous valleys, and later in the dis-
tance the sea. The road itself was bad. Here, as on the west
coast, there is a stretch of almost uninhabited mountain-land
between the Sadang country and the Buginese coastal country.
There are few villages. Paloppo is a large town on the coast
and an administrative center.

491 Going on from Paloppo the road is bad and endless but level,
162 leading to Sengkang. Around Paloppo I still noticed plenty of
Sadang, or at least Toradja people. But gradually the scene
● 142 changed to Buginese.

I had a good lunch at a fine pasanggrahan. Sengkang, which
is the center of Wadjo, seemed to be populated by a number of
people of negroid type. To the north, around Paloppo, I
noticed that there were pretty girls all over. Along the Wadjo
belt, however, men have beetling brows and are dark, and
the women are not so pretty. Later, in Bone, the women
291 again were impressively fine. I also noted the change to the
565 wonderful flaming Buginese dress of the women. Feasts
224 were going on in many houses, and all along the road girls
342 and women were beautifully dressed, and often on horses led
181 by men. They are evidently nobles (I have read that some
never touch the ground). Also, the houses have ramps. A
thought: I will call this "The Adat Country". It [custom law]
stands out all over, with Bontorio influence, e.g., men with
great head cloths on horseback, and many with lassos and
lances, evidently deer hunting.

857 I noticed that the children didn't shout as much as the
609 Sadang children did when I passed by. But everywhere I go
576 people stare so!

As I got to Bone the road got better although it is not sur-
491 faced. The Radja is said to be keen on roads.

I arrived [in Bone--Analyst] in the evening, tired to the bone,
124 and hence ate very little. I got a good room in the pasanggra-
han, but again in the rear with children, fowls, awful all-
night cocks, and screeching flying foxes making for hideous
nights with little improvement during the day. I slept some
and the next morning went to see the assistant resident, de
Graaff, who at once appeared to be friendly. I went to see
him at the new brick schoolhouse, the "pride of Bone". There
I also met a man who was formerly in foreign affairs, an old
[292] fellow with a mustache, and Aru Matjege (makadang-atana, a
talking chief of the land), a young man in the dress of the high
class--horsehair, woven, with gold bordered songkok. Then